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anti-Semite trouble and freemasonry and women's clubs? Why should the definitions that appear so good turn out to be like the schoolmaster's explanations, that must not be discussed, or like the officer's orders, that need not be understood? Undoubtedly some writers have over-simplified the hypothetical primitive intellect, but here it is hard to tell whether the good Bishop attributes too advanced a psychology to his protégés or is himself in his social intelligence still at their stage. He is probably wrong in tracing back all their morality (as distinguished from religion) to a strong and exact sense of justice; he is indubitably wrong in making of totemism a mere pact with the animal kinds. So would the framers of our Constitution and J. J. Rousseau have reasoned, but not so we. Some aspects of the struggle which, by implication and directly, he is making against "laïcisation" seem very odd to Americans, and his limitation of man's duties other than religious must call out the shrug and the smile. Not so do we conceive of man's duty to his fellow. Yet the book is charged not only with interest, but with feeling. Very touching are the poems he quotes, and the saying: "Death is like the moon, who has seen the other side of it?" And unspeakably piteous and terrible in any perspective but the missionary's is this religion of the shy, wild little men in the deep African forest who, when one of their number dies, "bury him deep and the rest go farther, for it is dangerous to remain under the eye of God."

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Of Professor Frazer's last attempt\* "at sorting out the seeds of good from the seeds of evil, in dealing with the bases of civil society, property, government, marriage and respect for human life," the fanciful title suggests some of Ruskin's, but the tone and temper of the book are by far less erratic and notional and emotional than that of the great critic of art and life. In working in the very unacademic field of anthropology, in which there exists no great body of opinion, no stored learning and ancient wisdom, only an accumulation of unorganized facts for the inductive method to deal with, the author has shown, here as always, what we call in its best sense the academic spirit.

\* "Psyche's Task: A Discourse Concerning the Influence of Superstition on the Growth of Institutions." By J. G. Frazer. New York: Macmillan & Co., 1909.

He has the breadth, the calm and judicious outlook, and the tone of detachment that belong only to the great universities and their greatest sons. He is never abusive, only ironic; he is never hortatory, only suggestive; he is never argumentative in the two-and-two-make-four manner, he only builds up his syllogism delicately and leaves the inevitable conclusion for the reader to supply. In him studied temperance of speech and thought goes, as so often, hand in hand with a sort of noble seriousness about the things that are worth while. As always in approaching the ideal of the gentleman and the university man, we find something rather Greek in the gravity and restraint of manner, and the respect for conduct, the stress on the duties of man in society. Out of superstition have come those civil institutions which seem "to be bottomed on nothing but hard common sense and the nature of things," but the institutions are none the worse for their origin. "What concerns society is conduct, not opinion; if only our actions are just and good, it matters not a straw to others whether our opinions be mistaken." No brief review can justly praise, far less exemplify, the impression which this volume leaves of an urbane and profound culture, and of a tempered beauty of style which has the memory of all the ages behind its wise amenity. "At Athens cases of murder were tried before the Areopagus by night, and it is by night that I have spoken in defence of this ancient power of darkness. But it grows late, and with my sinister client I must vanish before the cocks crow and the morning breaks gray in the east."

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Dr. Ginzberg has saved his notes and all his critical comment for a final volume and massed them in a sort of appendix to those legends which may be expected, if all goes well, about three years hence. All critical and scholarly discussion must be reserved till then, but meanwhile there is praise for the mine of delight in this first volume,\* which begins somewhere before the Hebrew alphabet—long and long before the creation of the

\* "The Legends of the Jews." By Louis Ginzberg. Translated from the German manuscript by Henrietta Szold. Vol. I. The Jewish Publication Society of America, 1909.